

DOCUMENT RESUME

ED 187 773

UD 020 370

AUTHOR Beers, Burton F., Ed.; Parramore, Barbara M., Ed.
 TITLE Chillying: Life in a Rural Commune in China. Part 1: People of Asia Series, Middle School, No. 1. Student Booklet and Teacher's Guide.
 INSTITUTION North Carolina State Univ., Raleigh. School of Education.
 SPONS AGENCY National Endowment for the Humanities (NEAH), Washington, D.C.; North Carolina State Dept. of Public Instruction, Raleigh. Div. of Social Studies Education.
 PUB DATE 79
 NOTE 73p.; Booklet developed by the East Asian Curriculum Development Project. Illustrations may not reproduce well.
 EDRS PRICE MF01/PC03 Plus Postage.
 DESCRIPTORS Asian Studies; *Chinese Culture; *Cultural Background; Economics; Foreign Countries; Foreign Culture; Geography; History; Instructional Materials; Intermediate Grades; Junior High Schools; Political Science; Resource Materials; *Social Studies; Social Systems
 IDENTIFIERS *China.

ABSTRACT

This resource book contains fourteen readings on the People's Republic of China and in particular on Chillying, a farming commune in the province of Honan. Political, geographical, and historical perspectives are presented as well as glimpses into the working, educational, social, and family lives of Chinese citizens. Each short reading is followed by a "Think About It" section which reinforces concepts presented and offers activities in reading and study skills. (MK)

 * Reproductions supplied by EDRS are the best that can be made *
 * from the original document. *

ED187773

CHILIYING:

LIFE IN A RURAL COMMUNE IN CHINA

Publication Series

Edited by:

Burton F. Beers, Historian
Barbara M. Parramore, Curriculum Specialist

Design and Illustrations by:

J. Craig Greene

An East Asian Curriculum Development Project

Developed under a grant from the National Endowment for the Humanities in cooperation with the North Carolina Department of Public Instruction, Division of Social Studies, and North Carolina State University.

Published by North Carolina State University's Office of Publications, School of Education, P.O. Box 5096, Poe Hall, Raleigh, N.C. 27650.

**NORTH CAROLINA STATE UNIVERSITY
CURRICULUM PUBLICATIONS**

Part I: People of Asia Series, Middle School
"Chiliying: Life in a Rural Commune in China," No. 1
Student Booklet and Teacher's Guide

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

Barbara M. Parramore
North Carolina State
Univ.

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

UD 020370

Participants in the Asian Curriculum Project

Director: Burton F. Beers, Professor of History, N. C. State University

Assistant Director: Christine A. Crowley, Social Studies Consultant,
Wake County Public Schools

Social Studies Teachers:

James A. Adams, C. C. Wright Elementary School, North Wilkesboro, NC

Sharon Alexander, Alexander Graham School, Fayetteville, NC

Eleanor Baldwin, Adkins Schools, Kinston, NC

Steven Bolen, Northern Junior High School, Roxboro, NC

Dora Dickerson, South Edgecomb High School, Pinetops, NC

Leatrice Farrish, Red Springs Middle School, Red Springs, NC

Rick Hoffman, Central Davidson Junior High, Lexington, NC

Leigh Johnson, J. W. Parker Junior High, Rocky Mount, NC

Stella Smith, Agnes Fullilove Middle School, Greenville, NC

Rebecca Stevens, Saw Mill School, Granite Falls, NC

Stephen Spivey, West Cary Junior High School, Cary, NC

Dorothy Vaden, LeRoy Martin Junior High School, Raleigh, NC

A Note of Appreciation:

Three East Asian specialists were particularly helpful in shaping this unit: John D. Eyre, Professor of Geography, University of North Carolina at Chapel Hill; Lawrence Kessler, Associate Professor of History, University of North Carolina at Chapel Hill; and Arif Dirlik, Associate Professor of History, Duke University. Mrs. Audrey Benrud shared with us her photographs of a recent trip to China. Three of the above-named teachers assumed responsibility for developing the first draft of this China unit. They were: Eleanor Baldwin, Leatrice Farrish, and Rebecca Stevens. All of the teachers in the project tested the first draft in their own classrooms. Christine Crowley worked closely with us in producing the revised draft for this publication. Some of the stories in this unit were adapted from materials published by the Foreign Languages Press, Peking.

Photographs used by permission of the Center for Teaching About China, U.S.-China People's Friendship Association.

"Chiliying: Life in a Rural Commune in China," No. 1

© 1979 Office of Publications, North Carolina State University

(Reproduction may be made without permission for educational, non-profit purposes.)

Contents

Reading	Page
1. Where Do the Chinese Live?	2
2. The Geographical Setting of Chillying: A Commune in Honan Province	6
3. Introducing Chillying Commune	10
4. Liuchuang	14
A Radio Broadcast	17
5. Chan Kwang-chiang, Barefoot Doctor at Age 24: His Story	22
6. The Primary School	28
Values	31
Picture Stories	35
7. Mao Tse-tung Writes About Chinese History	40
8. Lei Feng	44
9. Chuang Tse-tung	48
Important People	52
10. Two Women Talk About the Past	54
11. Three Women Talk About the Present	56
The Marriage Law of the People's Republic of China	57
12. Family Routine	60
13. Passages of Life	64
14. Chillying: Looking Ahead	68

A Note About the Cover:

For centuries Chinese spoke of their country as the "Middle Kingdom." Therefore, these two characters meaning "Middle Kingdom" have become a traditional way of writing "China."



Reading 1

WHERE DO THE CHINESE LIVE?

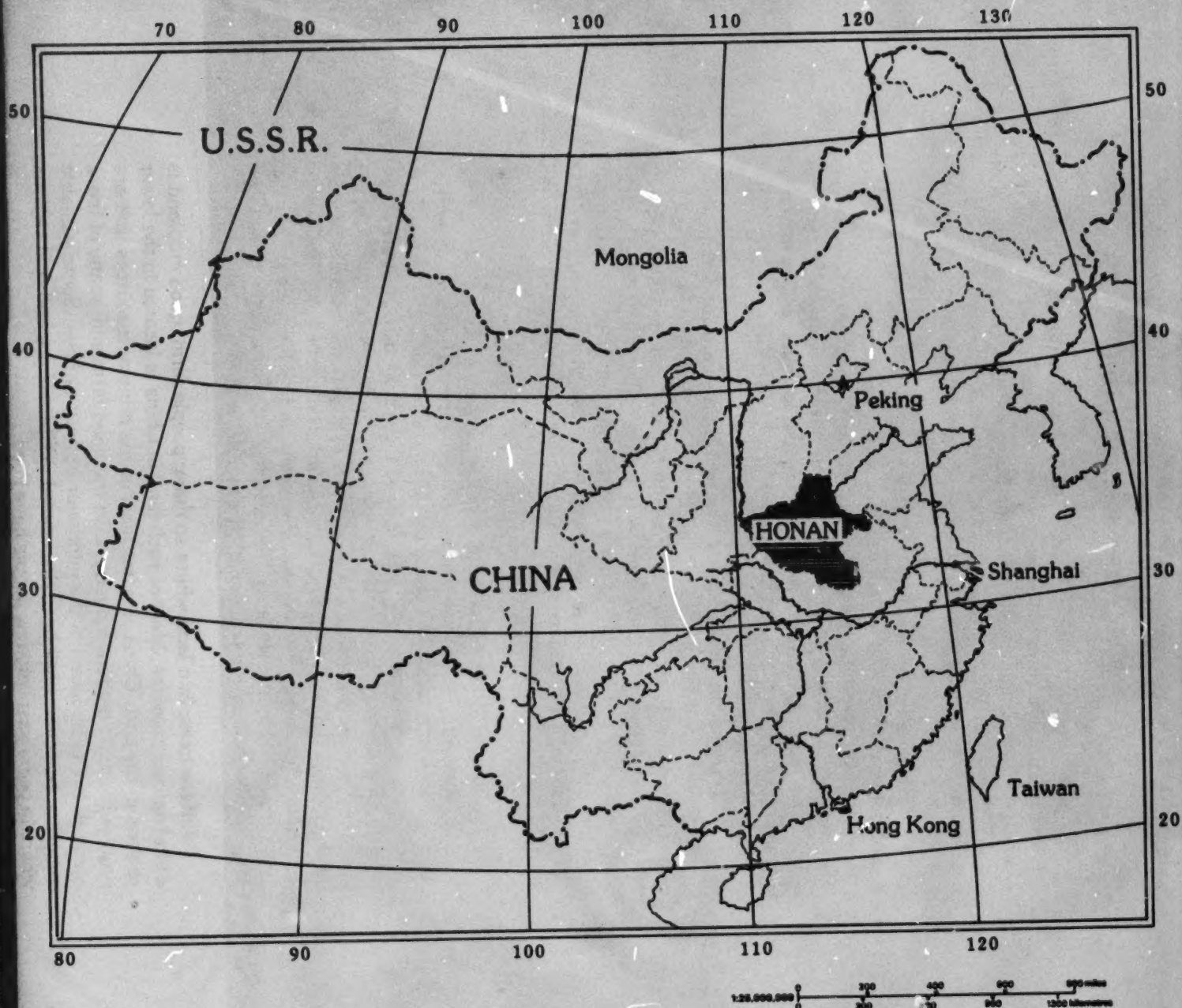
China's more than 850,000,000 people are not evenly distributed within their huge country. Some regions are scarcely inhabited. Others are densely crowded. Below are some notes that provide clues to where the Chinese live. After studying them, could you shade the areas on a map of China that would represent the areas of greatest population density?

1. Occupations: In today's China, nearly every kind of job or profession is to be found. Some Chinese are doctors, school teachers, scientists, or government workers. As modern industries are expanded, an increasing number of men and women become workers in factories. The vast majority of Chinese, however, are farmers who produce an amazing variety of foods and fibers.

2. Terrain: China's landscape varies from cloud-capped peaks to rolling plateaus or low, broad plains. There are great deserts and wilds in the northwest, while rivers, streams, and lakes abound in China's middle and eastern regions. Moving from west to east is like going down a three-step staircase. The top step in the western region of Tibet is 4,000 meters or more above the sea. The middle region is a step that ranges from 2,000 to 1,000 meters. An eastern rim of the country is composed of plains and hills below 1,000 meters.

3. Climate: China is so large and her terrain is so varied that her climate changes greatly from one region to another. The rains are carried by summer winds from the oceans into China's interior. This results in an abundance of moisture in the east, but, as the winds dry out, there is less rain for the interior. It is said that raincoats are a necessity in China's southeast but are useless in the northwest. In the south, China is so close to the tropics that plants are green all year. The north has long winters and short summers. Throughout the western highlands the temperatures are cooled by the elevation. In these regions, farmers can grow crops only in valleys or basins set beneath the mountain peaks.

4. Resources: In a land where so many people farm, good cropland is a vital natural resource. Most of such land in China is located in the lower regions in the east. China also has most of the mineral resources that are required to build modern industry. Like the good farmland, many of these minerals are to be found in the middle or eastern regions. Some valuable minerals, however, have been discovered in China's dry and cold regions where in years past very few people have lived.



Think About It

1. The map shows the People's Republic of China. Referring to a wall map of the world or maps in an atlas or almanac, locate the countries which touch China's borders.
2. Using a physical map of China, determine the terrain or landforms of this vast country. Locate the Plateau of Tibet. What is the elevation of this plateau? Where is the North China Plain? Where are the mountains of China? What is the elevation of the coastal area? Find the Yangtze River and trace it from its source to its mouth. What city is located at its mouth?
3. Think about the terrain of China and the description of her climate given in your reading. Where do you think most of the people in China live? Can you think of two or three ways the physical characteristics of a country influence where people live and what they do?
4. Study a population map of the world in an atlas or almanac. Estimate how many people live in China compared with other parts of the world. Using this information prepare a bar or pie graph to show the distribution of the world's population (figures for 1975).

Country	Population	Percent
People's Republic of China	866,000,000	20.5
(Taiwan) Republic of China	17,000,000	.4
India	626,000,000	14.8
U.S.S.R.	259,000,000	6.1
United States	217,000,000	5.1
Other nations	2,235,000,000	53.1
Total (estimated)	4,220,000,000	100.0

5. Discuss with your classmates the problems a country may face with a large population with respect to needs such as food, clothing, health, education.



Reading 2

THE GEOGRAPHICAL SETTING OF CHILIYING: A COMMUNE IN HONAN PROVINCE

To this point we have viewed China as a whole, as though we were looking down at her from a space satellite. Now it is time to come down to earth so that we may examine more closely the environment of the Chinese rural community (called a commune) which we will be studying in our next lessons. Chiliying (pronounced Chee-lee-ying) commune is located near the Hwang Ho (Yellow River) at the map coordinates 35°N. and 113°E. This is in Honan Province.

Like other communities located in the eastern part of China, Chiliying is in an area of heavy population. Honan Province is about the same size as the American state of North Carolina, but it has about nine times as many people. (North Carolina has about 5,500,000 people; Honan has 48,000,000.) A great many of these people live and work in the large cities that have appeared in the last 20 or 30 years. Honan Province has become a major center for manufacturing textiles, steel, and petroleum products. We will be more concerned, however, with the people in Honan who live in the countryside, farming the land.

The people of Chiliying commune live in a region that in some ways is very good for producing such crops as millet, wheat, soybeans, and cotton. Their province is located in a large, flat, and low-lying area known as the North China Plain. The good soil is easy to till. Since the latitude of Honan Province is about the same as that of North Carolina or southern California, the temperature is warm enough to permit long growing seasons. These conditions have made Honan Province a center of Chinese agriculture for many centuries.

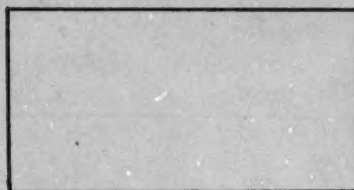
In other ways the farmers of Chiliying have been faced with less favorable conditions. They live in a semi-arid region, an area which receives less rainfall than is best for growing crops. (North Carolina usually receives more than 30 inches of rain each year; semi-arid regions receive about 10 to 20 inches.) Another problem is that the rain may come at the wrong time. It is not unusual to have very little rain in the spring when crops are planted and need water. Then in July or August when crops are ready for harvest and dry weather is required for work in the fields, it may rain heavily. Such heavy rainfalls can be quite serious for the people of Chiliying because some of their land lies in the old river beds of the Hwang Ho and is easily flooded. Sometimes they have grown good crops, but they have lost them just before harvest when their fields were covered with water.

In recent years, especially since the government called the Chinese People's Republic came to power in 1949, the lives of the people of Honan and every other province have been changing under the direction of

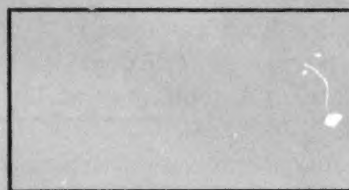
China's revolutionary leadership. Some of these changes have enabled China's farmers to conquer problems such as those that have troubled the people of Chiliying. Still other changes have affected nearly everything about the way Chinese behave in their daily lives. To learn how the Chinese live, we will spend some time with the people of Chiliying commune.

Think About It

- I. The rectangles below represent the area of Honan and the area of North Carolina. Make a graph to represent the population of both places by drawing in the correct number of figures in each rectangle if one  equals 3 million people.

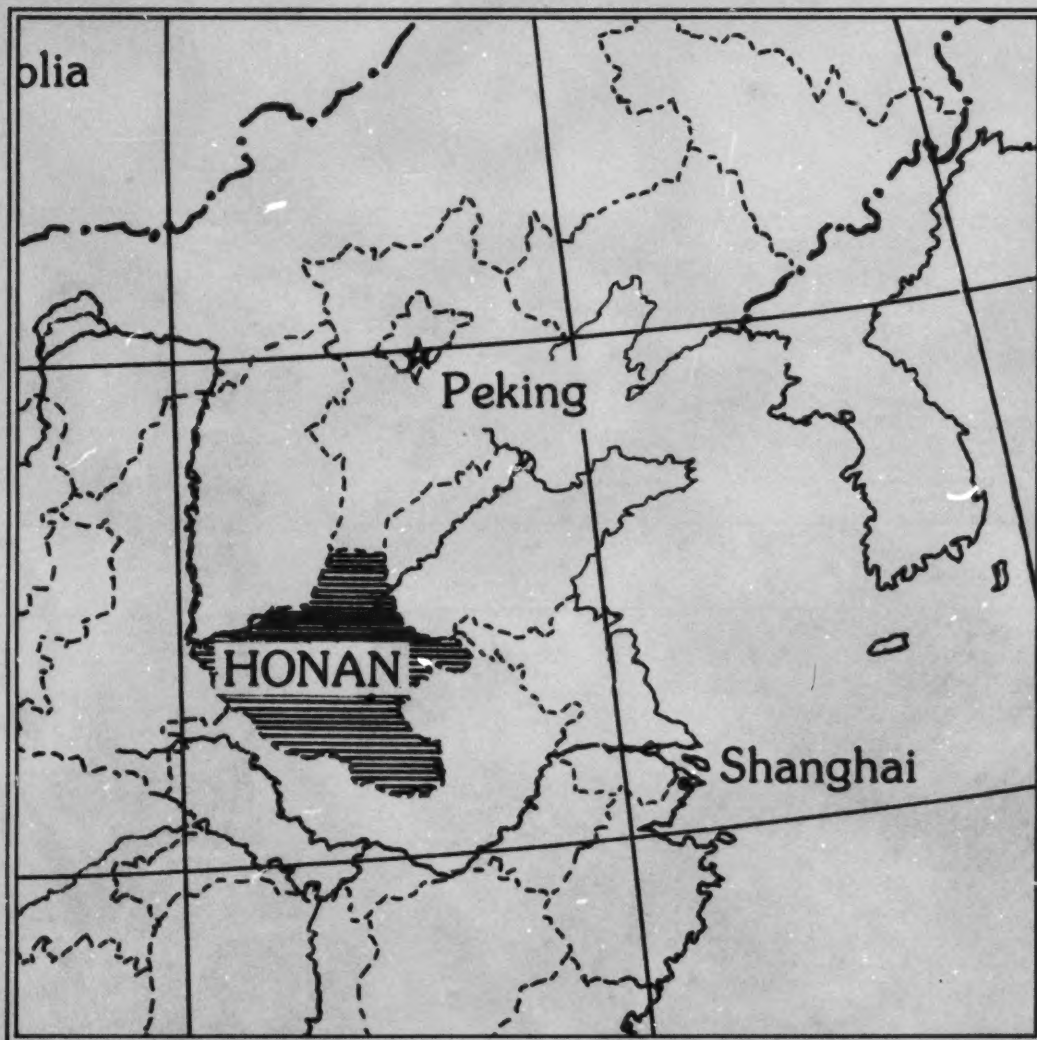


Honan
Area = 61,776 sq. miles
(160,000 km²)



North Carolina
Area = 52,586 sq. miles
(136,197 km²)

1. How would you compare the population of Honan and North Carolina?
 2. How could this influence the people of Honan?
- II. Define each of the following geographical terms using the context clues in the reading: **plain**, **semi-arid**, **till (the soil)**.
- III. Determining location and distance.
1. Chiliying's coordinates are 35° N. and 113° E. Locate Chiliying on the map in your book.
 2. If you were to travel to Chiliying from each of the following cities, in which direction would you go? **Peking**? **Shanghai**? How many miles would you go from each of these cities?



- IV. Review the geographical characteristics of China. Where are the plains, hills and mountains? How does the elevation of the land influence the climate?
- V. Compare the Honan Province and the State of North Carolina. In what ways are they similar? In what ways are they different? If you should plan to visit Chillying, what kinds of clothes would you pack to take with you in the month of August? If you should have a visitor from Chillying in your home, how different might the climate be from that of Chillying?



Reading 3

INTRODUCING CHILIYING COMMUNE

To understand China you must understand the commune. There are 26,000 communes in China. More than 600 million people, or 4 out of every 5 Chinese, live in communes.

A commune is a Chinese community. Just as each community in America is unique, each commune in China is different. Communes differ in size, population, and wealth. Rural communes cultivate or grow different crops according to their location. The main crop in a southern commune may be rice; in a northern commune it may be wheat. One commune may farm by hand while another uses modern machinery.

Even though each commune is a bit different from all others, all share a common goal of meeting basic needs of the people and the nation. To achieve this goal, the communes must do three things. First, they must grow enough food and fiber to feed and clothe China's population. Second, the communes must contribute to China's industrial production. Third, the communes must provide services that a village by itself could not attain.

Chiliying was the first commune to be established in China. The commune has a population of 58,200 and it covers 16,000 acres. Chiliying commune was formed by combining 38 villages, most of which were inhabited by peasant farmers.

Chiliying commune was started to solve some of the very hard problems of floods and droughts. Before the formation of the commune, the villagers had tried to bring water from the Yellow River to their farms. These attempts had failed because the people from different villages did not work together. After the commune was formed, the villagers united. Ten thousand people began to dig three main canals which went across the commune; 320 canals and channels were built to supply water to the fields. Now over 90 percent of the land in Chiliying can be cultivated. The irrigation projects have led to an increase in Chiliying's two main crops--cotton and food grains (wheat, corn). Here is a chart which will demonstrate the success of the commune in increasing agricultural output.

**Increases in the Commune's Average Grain and Cotton Yields
(in jins per mu)***

	Food Grains	Cotton
1948	80	25
1958	216	91
1973	1,100	155

*1 jin = 1.1 pound; 1 mu = 1/6 acre.

Years ago the farmers had only simple tools to help with their work. Now there are 38 factories to produce items which enable farmers to work to their maximum. The farm-machinery plant, tractor-repair shops, and fertilizer factory are just a few examples of farm-related industries.

The Chiliying commune provides services that people living in poor villages could not enjoy. There is a primary school in each village, 17 middle schools serving the whole commune, and an agro-technical school for advanced learning. There is a commune clinic which can take care of 80 patients. In addition to the clinic, there are health stations scattered throughout the commune.

The commune is based on the idea that people working together for common goals can accomplish far more than individuals working for themselves. For example, in one area there were 66 acres of hard, red clay that no family had been able to turn into good farming land. Organized by the commune, however, many hundreds of villagers brought in sand to mix with the clay. Now cotton is grown on this once-barren piece of land.

Think About It

- I. Give the context clues for these words: **maximum**, **unique**, **cultivate**, **militia**.
- II. Can you think of a better title for this reading? If so, what is it?
- III. Change the table into a bar graph on **Increases in the Commune's Average Grain and Cotton Yields**, using pound and acre units.

Step 1: Change the jins per mu to pounds per acre.

Step 2: Construct the bar graph.

1. What happened to the yields of cotton from 1948 to 1973?
 2. What do you think explains this change?
- IV. In bold type are the main headings for an outline on **THE COMMUNE**. Below them are spaces for sub-headings. On your paper, make an outline and place the sub-headings given after the outline under the correct main headings.

THE COMMUNE

A. Communes meet the needs of the people and the nation.

- 1.
- 2.
- 3.

B. Most activities in rural communes are farm-related.

- 1.
- 2.
- 3.

C. Communes provide services for the people.

- 1.
- 2.
- 3.

D. The commune organizes people to work together.

- 1.
- 2.
- 3.

Sub-headings

- After the commune was formed, villagers united to irrigate 90% of Chiliying land.
- Communes provided industrial workers for the factories of China.
- Irrigation projects have increased the amount of land that can be farmed.
- China has a large expanding population.
- Communes must grow enough food for the people.
- There is a commune clinic.
- Communes have small industries like fertilizer factories and farm machinery plants.
- Chiliying has 38 primary schools.
- 66 acres of land were converted from red clay to cultivated land.



LIUCHUANG

Liuchuang (pronounced Leeo-jwong) is one of 38 villages that became part of Chiliying commune. Outwardly, Liuchuang appears simply to be a place where some 800 people live. Small brick houses are built close to streets that run from a large village square. On the rim of the square there are a few larger buildings--a store, library, exhibition hall, and an auditorium that will seat more than 1,000 persons.

But Liuchuang is not just a village; it is also a production brigade, a center for organizing labor. In Liuchuang, all able-bodied persons are expected to work. Everyone is assigned to one of the brigade's three production teams. During warm months, the teams work chiefly in the fields around Liuchuang tending vegetables, grain, and cotton crops. In colder months there is no lack of off-season tasks, such as fields to be improved and buildings to be repaired. Liuchuang's livestock--pigs, cattle, and horses--must be cared for in all seasons. And, quite often, the brigade's workers join those of other brigades to cooperate on large projects, such as the building or repairing of irrigation canals which serve the whole commune. In short, the people of Liuchuang, like those of all the other production brigades, work every day at assigned tasks which focus their energies on producing all that they can.

Since there were 38 villages in Chiliying, there are now 38 production brigades. These have been divided into 296 production teams in Chiliying commune. The big plan guiding what each brigade and team will do is shaped by the commune's managers. These managers also direct the commune's larger factories (such as the fertilizer plant), the construction and maintenance of roads and canals, and schools and medical care.

In Liuchuang, the workers have some voice in making the plans that guide their work. Each production team elects representatives to a committee, which meets with the commune's managers. The committee also meets each month with the people of Liuchuang, and everyone is encouraged to speak out about what is to be done. The committee listens. Sometimes plans are changed; on other occasions the committee and managers decide to go ahead with an original plan. Once such a decision is made, it is final, and everyone is expected to do his best to make the plan work.

The commune organization seeks to build production through the co-operation of thousands of workers; in effect, the individual becomes a cog in a huge agricultural machine. Thus far, in terms of output, the results have been impressive. Figures for Chiliying commune productivity show steady growth.

There is now more food and other things for everyone in Chiliying commune than there once was. Not everyone in the commune, however, gets the same share of commune income. What a family earns is determined by the collective income of the village where the family lives (production brigade).

Liuchuang is one of the most prosperous brigades in Chiliying commune. It is assigned 316 acres of good farm land. Its granary, or storage place, will hold 900,000 pounds of grain, and it has some 200 oxen, horses, cows, and mules. A large pig farm adds to Liuchuang's production. There are three large tractors, 200 insect sprayers, several threshing machines, irrigation equipment, and a large number of hoes, rakes, and other small farming equipment.

Each year the commune management assigns to Liuchuang a quota, or assigned amount, of farm products which must be turned over to the government. All surplus, or extra amount, beyond this quota is sold. About half of the income from this sale is reserved for the purchase and repair of machinery or to make improvements in the village. Whatever remains is divided among the families in Liuchuang.

Some families are able to add a bit to their income by cultivating tiny farm plots on which they produce vegetables for their own use or for sale. A family may also decide to invest some of its income in a pig which will be sold when it is grown. These efforts, however, do not produce great changes in family income. In Liuchuang, "the family prospers as the brigade prospers."

Think About It

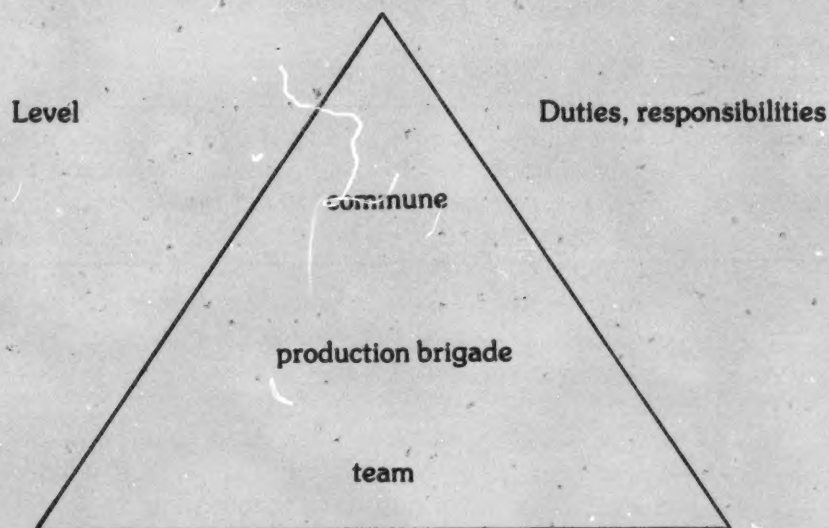
- I. Give the context clues for these words: **granary, quota, surplus, income.**
- II. Below are ten statements. Number from 1 to 10 on your paper and indicate whether the statement is fact or opinion by placing an O for opinion or an F for fact for each statement.
 1. Too many Chinese live in communes.
 2. 80% of the Chinese people live in communes.
 3. Americans are better farmers than the Chinese.
 4. The Chinese should be able to own their own property.
 5. Communes are divided into production brigades and production teams.

6. Communes are the best way to organize the Chinese people.
7. Production brigades and production teams are responsible for farming.
8. People in communes ought to decide what work they will do.
9. The Chinese spend too much time on farming and not enough on industry.
10. Life in a Chinese commune is difficult.

III. Prove or disprove the two statements below using information from the reading. Write a paragraph for each statement.

1. The family prospers as the brigade prospers.
2. Liuchuang is not just a village; it is also a production brigade, a center for organizing labor.

IV. Draw this chart on your paper and complete the chart by filling in the duties and responsibilities of each level of the commune.



A RADIO BROADCAST

(Five students are needed to read the parts. They may be seated at a table with the newscaster in the middle. The Chinese names of each should be printed on cards in front of the participants.)

Newscaster: We are in Chiliying commune talking about how the commune has influenced the people of Chiliying. Let's start with Li Wen-sheng, Director of the Agro-technical Center.

Li Wen-sheng: The Agro-technical Center coordinates the farming activities of the commune. We keep up with the latest methods of farming and production. The center has six stations throughout the commune. The agro-technicians at these stations work closely with the farmers. We give advice to the workers and help them solve farm-related problems. Sometimes it is the worker who can help us with a problem. We do not hesitate to ask for the help of the peasants. We also conduct experiments to find ways to raise crop yields and increase the variety of crops grown in Chiliying. In an emergency the Agro-technical Center, commune managers, and brigade leaders work together.

Newscaster: What kind of emergency situations?

Li Wen-sheng: Last summer, on August 12, 1973, I received a report from a production brigade. Nineteen male and female bollworm moths had been found in the traps that had been set. I knew this was a dangerous development. As director of the Agro-technical Center I alerted the six Agro-technical stations scattered throughout the commune. They were told to keep a close watch on the development of the insect.

The next day emergency calls came in from the brigade leaders and the Agro-technical stations. The bollworm eggs were increasing. One thousand eggs were found on one plant.

That night the commune managers and brigade leaders met with the staff of the Agro-technical Center. It was decided that everything should be dropped to bring these pests under control. On August 14 the battle be-

gan. Sprayers and dusters were put to full use. Brigade leaders kept the agro-technical workers informed as the situation changed. By the end of August the bollworms had been destroyed.

Newscaster:

I am surprised that the commune was able to organize the people and the machinery on such short notice. I thought farming in China was done mostly by hand.

Tu Hsueh-ling:
(Do Shweh-ling)

It depends on the commune. In Chiliying commune we use machinery and people. We are using more and more machinery.

I am in charge of the commune's tractor station. The tractor station has several repair shops throughout the commune. We repair and maintain all 56 of the tractors in the commune. We also train people to drive and repair tractors.

Each brigade sends men and women to our school. These trained drivers return to their brigade to drive and repair their brigade's tractors. The brigade tractor drivers do minor repairs while the workers in the tractor stations do major repairs.

Newscaster:

What happens to the farm products that you grow--for example, cotton?

Wang Ai-hua:
(Wong Eye-hwa)

The cotton is changed into cloth at the commune's spinning mill. I operate a machine which changes the rough yarn into cloth. The machines in this factory can produce hundreds of feet of cloth per day. There are other factories in the commune which can process farm products--for example, the flour mill which changes the grain into meal and flour. Part of the processed goods are sold to the government, and the people of the commune can buy the rest at the general store.

Newscaster:

How has the commune changed the life of the people living here?

Li Wen-sheng:

In the past the bollworms would have destroyed the cotton in this area. The people would not have had the knowledge to recognize the early danger signals nor the equipment to kill the worms. Another problem would

have been organization. To combat such a large problem it takes people working together. The commune makes it easy for the people to help one another. Knowledge, organization, and technology--these are what the commune has brought us.

Wang Ai-hua: In the past, women had to spin yarn on small spinning wheels. It would take a day to produce 10 to 20 feet of cloth. It was hard and boring labor. The spinning mill has freed women from this chore. Women can now take on new responsibilities and jobs now that the spinning mill is here.

Shih Chuan-li:
(Shur Jwan-lee) I am Tu's uncle. In the past, there were many famines or times without food. The famines were caused by too much rain, not enough rain, or insects. I remember eating bark off of trees and grass to kill my hunger pains. Even though adults suffered, it was worse for children. Four of my five children died of hunger.

Our lives depended on whether it rained or not. People died because the insects ate our food. Now we can control these things in nature. Irrigation and drainage works control the water, insecticides and spraying equipment control the insects, and the children of Chiliying no longer die of hunger.

Newscaster: This is _____
in Chiliying commune saying goodnight and goodbye.

Think About It

I. How well did you listen?

- ☐ Number from 1 to 4 on your paper. Below are the names of the people who were interviewed. Indicate the occupation of each by matching the correct letter from the second column with each person's name.

- | | |
|------------------------|--|
| _____ 1. Li Wen-sheng | A. Spinner in cotton mill |
| _____ 2. Tu Hsueh-ling | B. Director, Agro-technical center |
| _____ 3. Wang Ai-hua | C. Director, Tractor Station |
| _____ 4. Shih Chuan-li | D. Tu's uncle who remembered the hard times. |

☐ Number from 5 to 9 on your paper. For each statement place an O if the statement is false, a T if it is true, and an N if you cannot tell from the interviews.

_____ 5. The Agro-technical center trains people to use tractors.

_____ 6. The brigade tractor drivers do minor repair work on tractors while the tractor stations do major repairs.

_____ 7. Farming in communes is mostly done by machines.

_____ 8. Chillying has more tractors than the other communes in China.

_____ 9. Farm products are processed in the commune factories.

II. List two or three facts which support each of the following statements.

10. The commune has brought new technology to the people of Chillying.

11. The new technology has given the people of Chillying more control over their environment, or events in nature.

III. Write a paragraph describing the effect you think the new technology and increased control over nature has had on the people of Chillying. Use facts from your readings on Liuchuang.





Reading 5

CHAN KWANG-CHIANG (Jon Gwong-geeyong), BAREFOOT DOCTOR AT AGE 24: HIS STORY

Several years ago I was lucky enough to be selected by the members of my brigade to become a barefoot doctor. Prior to my selection, I had been one of more than 300 health workers in our commune. I was selected for more study because I had worked hard in the fields and had spent extra hours helping our doctor. After my selection I spent six months in medical school. Chinese barefoot doctors are paramedics who have medical training but are not fully trained doctors. Barefoot doctors are named after the paramedics in the southern section of China who carry their medical kits while working barefoot in the rice paddies.

As a barefoot doctor I am expected to do two things. One is my job as a field worker, and the other is to provide medical care for the people in my brigade. Most of my time is spent in educating the people on how to prevent diseases. I emphasize to the people that sanitation and personal cleanliness are important to prevent disease. I also make sure that the children are vaccinated against diseases like measles, polio, smallpox, and typhoid. In the summer I administer a drink which prevents heat strokes to all the field workers. I also give a preventive medicine against influenza in the winter. I talk with workers about sanitation during work breaks, team and brigade meetings, and home visits. I use every opportunity to educate the people in my brigade about health care.

Even with the stress on prevention of disease, people still get sick or injured. When there is a minor illness or injury, one of my assistants, a health worker, will treat the person on the spot. If the problem is more serious--for example, a broken bone, a deep wound, or a snake bite--the injured person is taken to the brigade's health station. In the meantime I am called in from the fields. After the injured person is treated, I return to work in the fields.

I spend part of each day at the health station treating minor illnesses like stomach upsets or chronically sore muscles. If a person has a more serious injury, I call in one of the six doctors who work in the commune clinic. These doctors use x-ray equipment and perform complicated surgery.

I do not get extra pay for being a barefoot doctor. My income is earned through my work in the fields. I do get a small expense account to cover basic necessities. I do not lose income when I have to leave work to give health care.

Medical care in the commune is available to everyone. Prescriptions are filled for no more than half the cost of the medicines. In some brigades medicine is free. Each brigade sets aside about \$.84 per member, and each family gives \$.42 to maintain the brigade's health station. The only expense a patient in the health station must pay is a small registration fee of \$.05. The brigade pays at least half of all medical expenses of any member who has to go to the commune clinic.

I use a variety of treatments, most of which are based on traditional Chinese practices--for example, acupuncture and prescribing medicinal herbs. Acupuncture is the use of needles to dull pain. It was first used around 2,000 years ago. The commune doctors use acupuncture in 90 percent of the serious operations. I use acupuncture to relieve minor pains like headaches or sore backs. Herbal medicines are made from the roots, herbs, bark, leaves, and flowers of plants. The proper herbs and plants are grown in the commune and farmed by the team workers. Pharmacists trained to mix the herbs prepare prescriptions. Nearly three-fourths, or 70 percent, of prescriptions are filled with herbal medicines. We also have modern advanced equipment and methods; for example, an x-ray machine to locate and diagnose diseases.

I enjoy being a barefoot doctor. As a boy I remember an old man who could not afford a doctor. He was carried to the village temple and left to die. I passed the temple every day. I watched the long, painful death of this man. Flies swarmed around the open sores on his body, and there was no one to help. The commune has made basic medical care available to all the people in Chillying.

What the people of Chillying say about Mr. Chan and medical treatment in the commune:

Shen Hua-ting, age 65. A year ago I almost died from lung trouble complicated by heart disease. My pulse was very weak and breathing was hard. Mr. Chan was notified, and he dropped everything to come to my home. He spent many hours using several means of artificial respiration to keep me alive. For a week Mr. Chan took care of me. It was his efforts that kept me alive.

Han Hsing-yun, age 68. In the past most Chinese did not receive medical care. I gave birth to eight children; all eight died of diphtheria, scarlet fever, or infantile tetanus. These diseases are no longer threats to Chinese children. Most childhood diseases have been eliminated by vaccines and other preventive medicines.

Wang Ping-yu, age 35. In 1971 Mr. Chan organized a campaign to clean up our village. Kitchens, bathrooms, and streets were cleaned and disinfected. Steps were taken to purify our drinking water. Everyone joined in the effort. As a result, we have not had a single case of malaria or dysentery in the past two years.

Think About It

- I. Determining relevancy--Read the 10 sentences below and decide whether the statements are helpful in proving the main sentences. Number from 1 to 10 on your paper and write "helpful" or "not helpful" for each statement.

In Chiliying commune, as in all of China, sanitation and preventive medicine are stressed.

1. The barefoot doctor treats broken bones.
2. The brigade health station is open several hours daily.
3. The barefoot doctor vaccinates children for diseases like smallpox.
4. Barefoot doctors spend six months in medical school.
5. The barefoot doctor makes home visits at night to explain the importance of cleanliness.

Basic medical care is available to the people in the commune.

6. There are 303 public health workers in Chiliying.
7. Each brigade maintains a health station.
8. 70% of the prescriptions are filled with traditional medicines.
9. The commune has a clinic with six fully trained doctors.
10. People are selected to become barefoot doctors by their production brigade.

- II. Three types of medical care are available. Indicate where the 12 people listed below would go for medical care. Place the letter A, B, or C beside each person described.

Types of Medical Care Available

- A. Commune Clinic - Fully Trained Doctor
- B. Brigade Health Station - Barefoot Doctor
- C. Public Health Worker

12 Patients

1. A production brigade leader is worried about his workers having heat strokes.
2. A worker in a spinning mill gets her hand caught in a machine.
3. A field worker is bitten by a poisonous snake.
4. A child has the measles.
5. A field worker twists an ankle.
6. A school teacher has a large growth on her neck.
7. A field worker breaks his arm.
8. A field worker has a fainting spell.
9. Four children reach the age to be vaccinated.
10. A tractor turns over on a driver--he can't move his legs.
11. A village is worried about its sanitation.
12. A field worker is hit on the head by a piece of equipment; he remains conscious and says he's O.K.

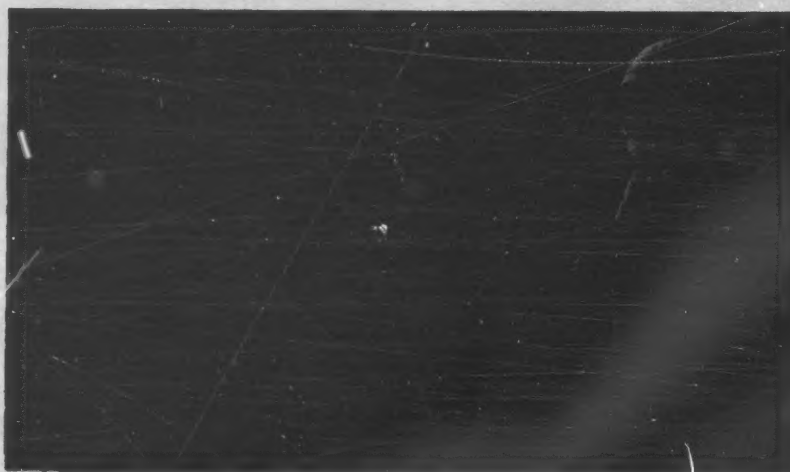
- III. In the exercise above which type of medical care is most often used? What reasons can you give to explain this?



Science students



Members of a medical team in Shanghai pass on know-how of cancer prevention to workers in a cotton mill



Newborn baby nursery in Tientsin hospital

Photos by China Features, Peking



THE PRIMARY SCHOOL

All villages in Chiliying have primary schools. The primary school in Liuchuang has 177 students. There are 109 boys and 68 girls. There are six grades taught by ten teachers. Primary school is open to all the children.

School begins each year in September and ends in June. Classes begin at 8:00 each morning and end at noon. The afternoon is spent doing various activities according to the grade level of the pupil. Classes are held six days each week. Each class period is 40 minutes long with a 15-minute break between classes. There are 75 holidays during the school year. A student may be absent from school because of illness or with the headmaster's permission.

Student behavior is carefully watched. The biggest problem is tardiness. Many of the children live far away from the school and must walk. The schools try to make special arrangements for those students who must travel long distances. When there is a problem like fighting, the teachers talk to the students and their parents. If a student continues to cause problems, he can be expelled. Teachers are never allowed to hit a student.

The students are taught responsibility by being involved in the school's operation. Each class elects a student leader. The class leader is expected to help the teacher keep order and organize field trips. Each class also elects a committee of three students who manage the various jobs of the class, such as working in the garden.

At all grade levels subject matter is taught so it can be used in daily life. For pupils in the lower grades, school seems like a game. They are encouraged to regard school as fun. Yet, they do begin to do some basic studies. They learn to add, subtract, and multiply up to 100. They begin to read and write. During each week, some classes teach gymnastics and sports, and children are taught drawing and music. The younger children in the lower grades are taught good health practices. They are taught about bacteria and the diseases bacteria cause. They are taught to clean their hands and faces before they eat. The students are assigned an hour of homework every day.

Fifth- and sixth-grade students study mathematics, social studies, and language as subjects to be applied to everyday life. They learn how to use an abacus (a very old style Chinese calculating machine) to assist them with figures that farmers would use. They learn how to determine cubic content, to figure fractions, and to keep accounts. Language study emphasizes the ability to read and understand newspapers and to write essays describing a person or an idea. In social studies a fifth-grader studies Chinese geography. Sixth-grade social studies is about Chinese history. Part of each week is devoted to other studies such as music, drawing, and gymnastics. The teachers assign about an hour and a half of homework each day.

At all grade levels the teachers spend time trying to explain right and wrong to the children. One way this is done is by studying national heroes as examples for the students to follow. China has many national heroes like Mao Tse-tung, Chuang Tse-tung, and Lei Feng. When there is any question about what is right and wrong, the teacher stops class so the pupils can discuss the situation.

Primary students in the higher grades are expected to work for an hour and a half each afternoon. During the work period, students make tools or household articles. They study agriculture, work in the school garden, or work in the commune factories doing light work such as making match boxes. Students are also expected to help keep the school clean. They sweep and scrub not only the floors, but also the school latrine.

Children start school when they are seven. If a pupil fails two basic subjects, like mathematics and language, he may not advance a grade. Should he fail a grade twice, he must leave school and go to work.

Schooling Beyond the Primary Grades

Like the people of most rural communes, the people of Chiliying enjoy very limited opportunities for schooling beyond the six primary grades. For many years there was only one middle school (grades 7-9) in all of Chiliying. This meant that only one or two graduates of each primary school might continue with their education. Now there are 17 middle schools, and more students are able to go on for a year or two. There are no high schools or universities in the commune, and people rarely leave the commune for higher education.

Chiliying is proud to have an Agro-technical School. No other commune in the region has one of these. Thus, students come from all around to spend a year learning skills that will improve agricultural output. Some concentrate on growing cotton, others study machinery repair, and still others learn the basics of veterinary medicine. The Agro-technical School helps students learn better ways of running a commune.

Think About It

A list of sub-headings is given for this reading. Make an outline using these sub-headings by developing a title and three main headings. Then place the sub-headings under the main headings to complete the outline.

TITLE:

A. Main Heading:

B. Main Heading:

C. Main Heading:

Sub-headings:

- The schools teach the children what is right and wrong.
- The students are encouraged to see school as fun.
- The students learn about their heritage as Chinese.
- The children are taught hygiene.
- The pupils learn to do figures that a farmer would use.
- The students' behavior is carefully watched.
- The children's language study emphasizes the ability to read.
- All subjects are taught so they can be used in daily life.
- The students have to work an hour and a half a day.
- The students start to learn how to read and write.
- The students are taught responsibility.
- The students begin to learn to add, subtract, and multiply to 100.

Let's learn to count

三

THREE (san)

二

TWO (er)

一

ONE (ee)

六

SIX (lee-o)

五

FIVE (woo)

四

FOUR (ssuh)

Values

Chinese children are taught beliefs or values in school. On the following pages, 32-38, you will read selections from books used in nurseries and primary schools in China. Children are taught to read from books such as these. There are four picture stories showing what a person should do. The children are taught lessons about becoming a good citizen.

What do you think are the characteristics of "good" citizenship as shown in these stories and pictures? Be ready to tell which line or lines in the stories or which picture story supports these values.

Example: Hard work Sending Seedlings - Line 3

Values

Helping others/unselfishness

Cleanliness

Thrift

Good health

Tidiness (neatness)

Skillful work

Did you find other beliefs taught to the children? What are they?

Embroidering Seedlings

Line
Number

- 1 The pillow cloth,
- 2 Two feet long,
- 3 Two clever girls in one family.
- 4 The elder sister embroiders seedlings on the cloth;
- 5 The younger one plants them in the fields.

Sending Seedlings

- 1 I pull on my small oar,
- 2 I row my little boat,
- 3 I carry the seedlings to the fields,
- 4 They will cover the land with green.
- 5 Singing a song, I glide along with the stream,
- 6 Along with the stream,
- 7 Along with the stream.
- 8 I am joyful as I swiftly ply my oar,
- 9 While fishes with waggly tails swim in the stream.

Washing the clothes

- 1 The breeze blows cool and gentle
- 2 As we wash the clothes by the river.
- 3 Clean clothes are healthy,
- 4 We are skillful workers.
- 5 We smile at the flowing stream,
- 6 As it sings to us.

The Sandy Land

- 1 The sandy land,
- 2 Stretching far,
- 3 We've turned it now to paddy fields.
- 4 We stoop to plant the seedlings,
- 5 Each one set in the water clear

A Little Medical Worker

- 1 I carry a little leather kit
- 2 For I am a medical worker,
- 3 If anyone injures his hand or foot.
- 4 I will treat their wounds.
- 5 Backaches or stomachache
- 6 I am sure to cure.
- 7 I am careful
- 8 And pleasant,
- 9 So everyone welcomes me, the little nurse.

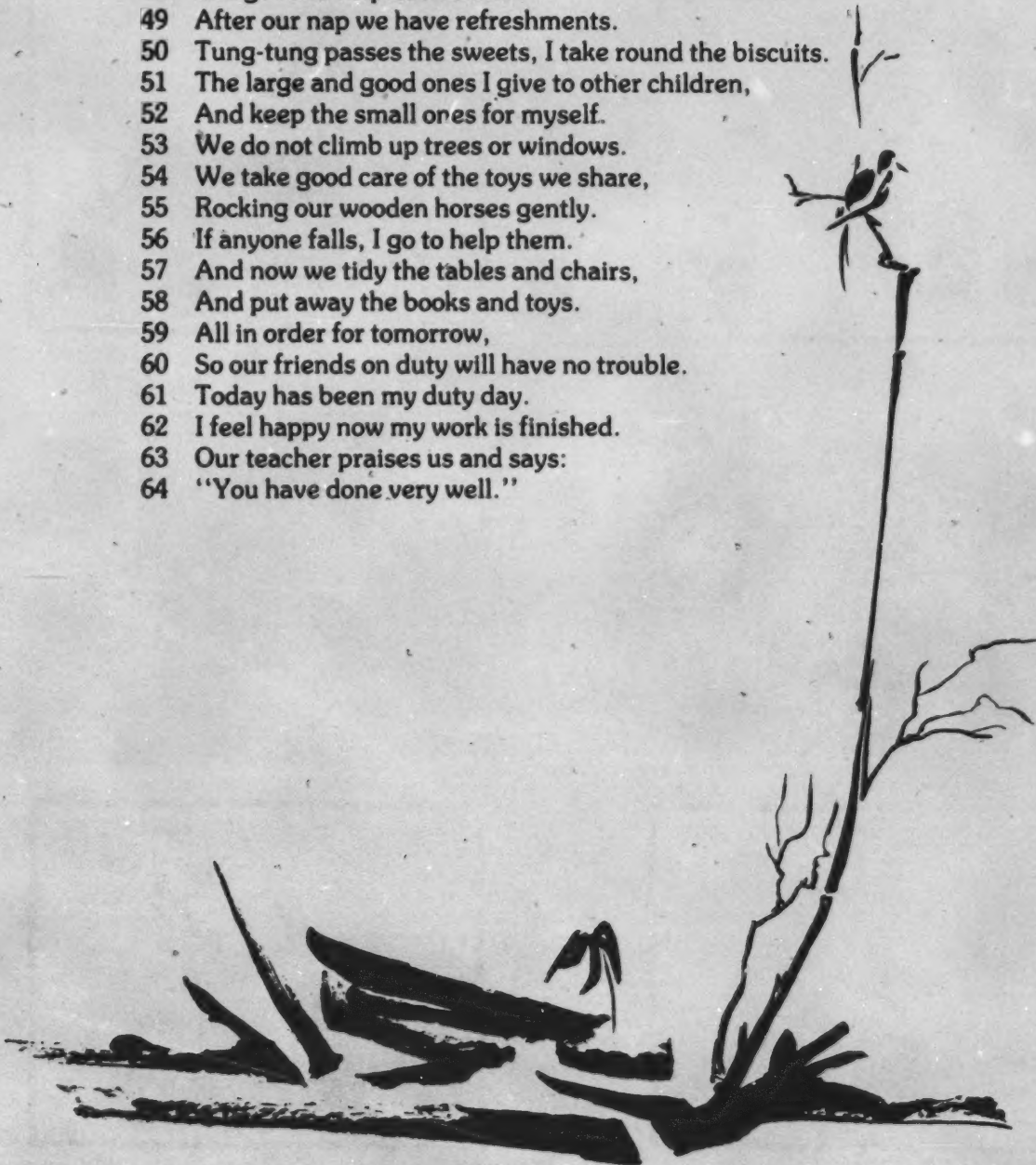
I Am on Duty Today

Line
Number

- 1 I am on duty today,
- 2 Helping in our nursery.
- 3 I get up with the sunrise,
- 4 And go to work happily.
- 5 First, Tung-tung helps me move the table,
- 6 Then we arrange the chairs.
- 7 We tidy the book-shelf
- 8 And put the toys in order.
- 9 I change the water in the gold-fish bowl;
- 10 Tung-tung goes to look at the sunflowers.
- 11 He fills his basket with fresh grass
- 12 And feeds the rabbits, white and grey.
- 13 Now our little friends arrive.
- 14 "Good morning! Good morning, everyone!"
- 15 "Have you a clean handkerchief?"
- 16 "Is your overall straight and tidy?"
- 17 "Show me your hands, both back and front."
- 18 "Did you wash your neck?"
- 19 This job must be carefully done,
- 20 For we care about cleanliness, though we are small.
- 21 We stretch up high and bend down low.
- 22 "One, two; one, two; one, two."
- 23 How well we keep together!
- 24 Exercising every day keeps us healthy.
- 25 Teacher rings the bell, "Ding-ding!"
- 26 And now our class begins.
- 27 "Sit down, quickly, little friends.
- 28 Be quiet, don't make a noise."
- 29 I give out the pencils,
- 30 Tung-tung passes round the paper.
- 31 We learn our numbers, then we write,
- 32 Listening carefully to our teacher.
- 33 Now it is time for drawing.
- 34 Today I do not draw flowers and birds,
- 35 Or high mountains and streams,
- 36 But a little soldier hero.
- 37 Tung-tung and I put out the little bowls
- 38 And we fill them with rice.
- 39 Wash your hands quickly, little friends,
- 40 It's a good habit to wash before eating.
- 41 After dinner we make the beds,
- 42 And the children lie down to rest.
- 43 When the others are tucked up, I go to sleep.
- 44 Everything is quiet and still.

Line
Number

45 We wake, and get up from our beds,
46 And dress ourselves carefully.
47 "Let me comb your loosened plaits."
48 It is good to help each other.
49 After our nap we have refreshments.
50 Tung-tung passes the sweets, I take round the biscuits.
51 The large and good ones I give to other children,
52 And keep the small ones for myself.
53 We do not climb up trees or windows.
54 We take good care of the toys we share,
55 Rocking our wooden horses gently.
56 If anyone falls, I go to help them.
57 And now we tidy the tables and chairs,
58 And put away the books and toys.
59 All in order for tomorrow,
60 So our friends on duty will have no trouble.
61 Today has been my duty day.
62 I feel happy now my work is finished.
63 Our teacher praises us and says:
64 "You have done very well."



PICTURE STORY I

HELPING OTHERS IS A PLEASURE



1



2



3



4



5



6



7

PICTURE STORY II
MAKING THINGS LAST LONGER



1



2



3



4



5

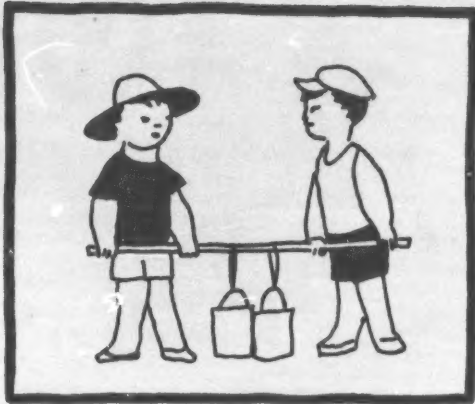


6

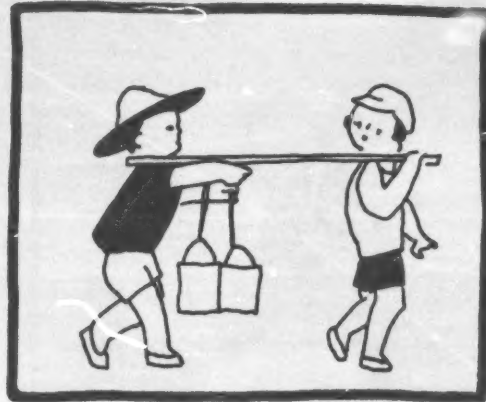


7

PICTURE STORY III
EVERYONE WANTS THE HEAVY LOAD



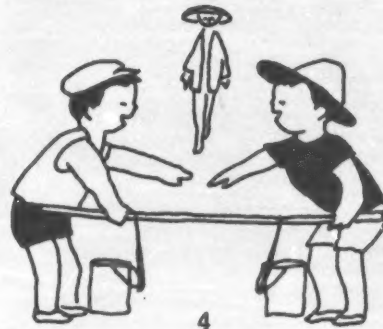
1



2



3



4



5



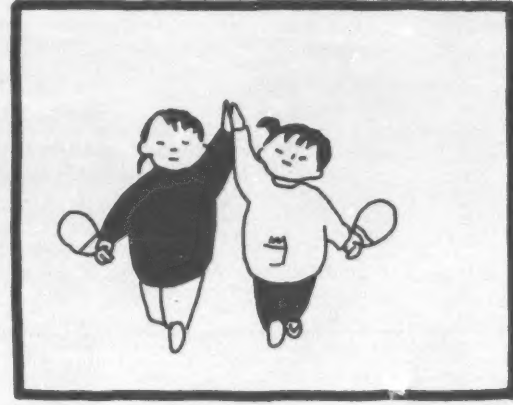
6

PICTURE STORY IV

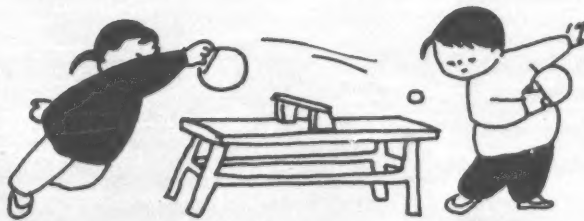
FRIENDSHIP FIRST



1



2



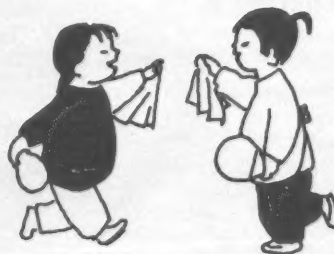
3



4



5



6



7



Reading 7

MAO TSE-TUNG WRITES ABOUT CHINESE HISTORY

Mao Tse-tung was one of the founders of the Chinese Communist Party. He became the Party's leader in the 1930's. He was the leader of the Chinese People's Republic from 1949 until his death in 1976.

As the head of a revolutionary movement, Mao was a source of ideals that he wanted Chinese to believe. He also was pictured as the one person in whom the people should place absolute trust. Note that in the passages below, Mao is both the teacher and the man to be honored. In the first passage he uses China's history to encourage support of his leadership. The other passages are examples of Mao as a popular hero.

Lessons from China's History--by Mao Tse-tung (Maow Dz-doong)

China is one of the largest countries in the world, her territory being about the size of all of Europe. In this vast country of ours, there are large areas of fertile land which provide us with food and clothing. There are mountain ranges across its length and breadth with extensive forests and rich mineral deposits. There are many rivers and lakes which provide us with water transport and irrigation, and we have a long coastline which helps communication with nations beyond the seas. From ancient times our forefathers have labored, lived, and multiplied in this vast territory.

Throughout the history of Chinese civilization, its agriculture and handicrafts have been renowned for their high level of development. There have been many great thinkers, scientists, inventors, statesmen, soldiers, men of letters, and artists. We have a rich store of classical works. The compass was invented in China very long ago. The art of paper-making was discovered as early as 1,800 years ago. Block-printing was invented 1,300 years ago, and movable type 800 years ago. The Chinese knew about gunpowder before the Europeans did. Thus, China has one of the oldest civilizations in the world. She has a written history of nearly 4,000 years.

The Chinese nation is known throughout the world not only for its industriousness and stamina, but also for its ardent love of freedom. During the thousands of years of recorded history, the Chinese nation has given birth to many national heroes. Thus, the Chinese nation has a glorious and splendid historical heritage.

Although China is a great nation and although she is a vast country with an immense population, a long history, and a splendid historical heritage, her economic, political, and cultural development was sluggish for a long time. The Chinese peasants (80 percent of the people) lived like slaves, in poverty and suffering, through the ages. They had no personal freedom. The landlord had the right to beat, abuse, or even kill them at will, and they had no political rights whatever. The ruthless oppression of

the Chinese peasants forced them into numerous uprisings against landlord rule. However, the peasant uprisings and wars did not have good leadership. Every peasant revolution failed. It is only in the last 100 years that a change of a different kind has taken place. The change we are talking about is the Communist Revolution.

Source: Mao Tse-tung, **The Chinese Revolution and the Chinese Communist Party** (Foreign Languages Press: Peking, 1968).

Popular Songs

Even music in China teaches lessons. Here are the words to two of the most popular songs in China.

The East Is Red

The east is red. The sun rises. China has brought forth a Mao Tse-tung. He works for the people's happiness, hu-er-hai-yo! He is the people's great savior.

Chairman Mao loves the people. He is our guide. To build the new China, hu-er-hai-yo! he leads us forward.

The Communist Party is like the sun. Wherever it shines there it will be bright. Wherever there is the Communist Party, hu-er-hai-yo! there the people will win liberation.

When Sailing the Seas, Rely on the Helmsman

Rely on the helmsman when sailing the seas,
All living things rely on the sun for their growth,
Moistened by rain and dew, young crops grow strong,
When making revolution, rely on the thought of Mao Tse-tung.

Fish can't live without water,
Melons can't thrive off their vine,
The revolutionary masses can't live without the Communist Party,
Mao Tse-tung's thought is the never-setting sun.

Source: **Chinese Songs & Poems** (N.D.).

Quotations from Mao Tse-tung

The following are quotations from Mao Tse-tung which were compiled into a book entitled **Quotations from Chairman Mao Tse-tung**:

We should be modest and prudent, guard against arrogance and rashness, and serve the Chinese people heart and soul....

We must all learn the spirit of absolute selflessness. With this spirit everyone can be very useful to the people. A man's ability may be great or small, but if he has this spirit, he is already noble-minded and pure, a man of moral integrity and above vulgar interests, a man who is of value to the people.

Be resolute, fear no sacrifice and surmount every difficulty to win victory.

What is work? Work is struggle. There are difficulties and problems in those places for us to overcome these difficulties. A good comrade is one who is more eager to go where the difficulties are greater.

Think About It

Skim through the reading and decide how these questions should be answered.

1. In writing about Chinese history, how does Mao attempt to encourage feelings of pride about China? According to Mao, what is the great contribution of the Communist Revolution to China's development?
2. What feelings do the two songs encourage about Mao and the Communist Party?
3. What ideals are taught in the quotations from Mao Tse-tung?
4. Can you think of American songs or sayings that teach ideals? How do they compare with these that you find here?



LEI FENG

The Communist Revolution gave to the army a new importance in Chinese life. An old idea had taught that armies were a necessary evil. The ancient sage, Confucius, had said that good men did not become soldiers. The Chinese Communist Party taught its soldiers to respect the people and to make every sacrifice to help advance the Revolution. The Party also taught the people to regard the soldiers of the Liberation Army as their defenders and their helpers in revolutionary tasks. Lei Feng was a soldier who did work that built the new China.

The Story of Lei Feng (Lay Fung)

Many-storied buildings are constructed by laying one brick on top of another. And we should be glad to be one of these bricks. That is why I find myself these odd jobs to do every day. (From *Lei Feng's Diary*)

On Sundays, the men were free to do as they pleased. Some played basketball or cards; others went to see a film or did some shopping. But Lei Feng had his own way of spending the holiday. Sometimes he poured over an article by Chairman Mao, then jotted down the lessons he drew from it. Sometimes he went to the kitchen, rolled up his sleeves, and helped the cooks wash cabbages or cut up vegetables. Sometimes he swept the barracks and gave the whole place a good cleaning inside and out. He would wash any dirty clothes he found and empty the latrine cesspits. This earned him the nickname of the Nightsoil Collector.

One Sunday, he had a stomach cramp. Because there was a job assigned to him for the following day, he went to the medical unit to see the doctor. On his way back, he passed a construction site where the work was going full swing. Barrow after barrow of bricks was being rapidly delivered to the bricklayers, who were building walls with great skill and dexterity. Rousing slogans were being broadcast over the loudspeaker, which then relayed the song "Socialism Is Good." Some cadres who were doing a spot of voluntary labor were engaged in a keen contest.

Suddenly, an announcement came over the loudspeaker: "Get a move on, you comrades with the bricks, or you'll keep the bricklayers waiting."

Lei Feng understood the cadres' anxiety. There were two of them to each barrow, one pushing and one pulling, each working with a will; but even so, the supply was lagging behind. Forgetting the pain in his stomach, he ran onto the site, found himself a barrow and piled it with bricks. Single-handed he managed to keep up with the rest. When he had pushed a dozen loads or more, sweat was pouring off his face and his shirt

was wet through, but he felt on top of the world. Other people started asking where the young soldier came from. But Lei Feng was oblivious, so absorbed was he in the supreme happiness of working for his country. Soon, the supply of bricks had caught up.

The announcer came running over to stop Lei Feng's barrow and ask: "Tell me, comrade, who are you? You've helped us all to put on a spurt and we want to broadcast our appreciation."

Lei Feng set down his load and wiped his perspiring face. He wondered why the girl should praise him for doing a bit of work in his spare time. He didn't want any fuss made. "It's nothing," he said. "I'm from close by." Later, she stopped him again. "Where are you from, comrade, unless it's secret...."

"Nothing secret about it. I'm in the PLA." With that, he trundled his barrow up the ramp.

"So you won't tell me your name," she muttered. "Well, I've ways of finding out!"

The enthusiastic race against time put everyone in high spirits. They completed a whole day's work in half the time. Lei Feng, mopping his face with his shirt, could have sung for joy. As he picked up his tunic to go, a crowd suddenly sprang up around him. A cadre stepped forward to say cordially, "I want to thank you on behalf of all the comrades at this work site."

There was a burst of applause. In considerable embarrassment, Lei Feng replied, "I'm only doing my duty, the same as everyone else."

A few minutes later, the girl announced: "We must thank the PLA and learn from Comrade Lei Feng...." Meanwhile, the work site leadership had got the people to write a letter of thanks on red paper. They marched off with it, beating gongs and drums, to escort Lei Feng back to his unit. He wrote in his diary:

I must always remember these words:

Treat comrades with the warmth of spring,

Treat work with the ardor of summer,

Treat individualism like the autumn wind blowing
down dead leaves,

Treat the enemy with the ruthlessness of winter.

(From Lei Feng's Diary)

At 8:00 A.M. on August 15, 1962, a fine rain was falling when Lei Feng and his assistant brought their truck back from a mission. Lei Feng jumped out and asked the assistant to park the truck where he could overhaul it and wash off the mud.

The assistant slid across to the driver's seat and started up. The truck vibrated as the engine roared and churned up. As it began backing, Lei Feng stood behind, signaling directions: "Left, left. Back, back...." The ground was very slippery. As the truck turned, it skidded into a post in a barbed wire fence. Lei Feng did not see the post, which crashed down on his head. He fell unconscious....

The assistant company commander himself drove at top speed from Fushun to Shenyang. A first-rate driver, he covered the distance in record time, bringing back the best doctors in Shenyang. But it was too late to save Lei Feng. He gave his life in the execution of his duty. He lived only 22 short years, but his life was a glorious one.

Lei Feng was born in bitterness, but he grew up in sweetness, and his every action shed radiance in the age of Mao Tse-tung. His whole life was militant. He was the living embodiment of the Communist spirit of loyalty to the motherland, to the people, and to the Party--of utter devotion to others without thought of self. He expressed his philosophy in these words: "I believe we should live so that others may have a better life.... I will gladly put up with a few hardships myself if I can thereby help others and do some good deeds." This was his world outlook, his rule of life.

Water has its source, a tree its roots. The source and roots of Lei Feng's spirit were Mao Tse-tung's thought and the teaching of the Party. He was aware that "the more we study and the more deeply we delve into Chairman Mao's writings, the clearer our ideas will be, the broader our vision, the firmer our stand, and the more farsighted our views." He studied avidly and put all he learned into practice, making a creative study and application of Chairman Mao's works. This was the basic reason why Lei Feng--an orphan in the old society--developed into a hero and a Communist fighter in the new society. To commemorate Lei Feng, Chairman Mao wrote an inscription, calling on us to "Learn from Comrade Lei Feng!" Lei Feng is immortal. In the words of a poet: "Death, do you boast that you have killed Lei Feng? In a hundred million hearts he still lives on."

Think About It

Would each of these activities of Lei Feng be considered an ideal in the Chinese People's Republic? Explain your response to each.

- (a) Seeking out and working hard at the humblest jobs.
- (b) Avoiding efforts to glorify his work.



Reading 9

CHUANG TSE-TUNG

China recognizes many types of revolutionary heroes. You may have seen Chinese performing on TV as acrobats or as athletes. The following story is part of the life of Chuang Tse-tung, a young table tennis player who was given much publicity in China.

Chuang Tse-tung (Jwong Dz-doong) : The Making of a Hero

Heavy clouds scudded before the wind in a leaden morning sky. Thunder crashed, and the rain soon came pouring down in torrents. Throughout the day, the storm's fury mounted. The streets were flooded; trolley and bus services came to a standstill. This was a cloudburst such as Peking had rarely seen.

That evening, Chuang Tse-tung gazed anxiously from the sky to the clock, from the clock to the sky. It was half past six. Hurriedly knotting his red Young Pioneer's scarf, he wrapped up his table tennis bat, rolled his trousers above his knees, and snatched an umbrella.

"Where are you going in this rain?" called his mother.

Chuang paused. "To the Children's Palace."

"What? In this weather? You'd better stay home."

"How can I? According to our regulations, we practice at half past seven."

"Regulations or no regulations, you can make an exception today. There'll be no one there anyway."

Chuang replied with adult seriousness: "Mother, what kind of athlete will I be if I stop training just because it rains?"

Seeing that her son was adamant, the mother let him go with a warning to be careful on the way.

The instructor stood at a window in the Children's Palace, staring at the stormy sky through the streaming panes. Surely no one would turn up on such a night! Thunder rolled and a streak of lightning split the sky. In its blinding glare, he saw the figure of a boy at the gate, sloshing through the puddles and bracing a large red umbrella against the driving wind and rain. Hurrying to the door to meet him, he saw that it was Chuang.

"I didn't expect you to come in this rain!"

"Why not? We've got a training session this evening."

The instructor was moved. Gazing at Chuang Tse-tung, who was dripping from head to foot, he said with emotion: "You've done the right thing! An athlete should make strict demands on himself and consciously practice discipline. You've got the right spirit. Now dry yourself off. We'll start on time."

With this kind of perseverance in training, Chuang Tse-tung improved rapidly. Within two years, he had won the Peking Junior Singles Championship three times and had placed third in the men's singles.

Chuang Goes on Tour

The plane took off and gained altitude. Among the passengers was a group of young table tennis players from the Chinese B team, setting off for a tour of Europe.

Chuang Tse-tung gazed rather wistfully at the green and gold city of Peking slowly receding into the distance. This was the first time he would be competing abroad as a representative of his country, and he was beset by mixed emotions. He felt that matters were no longer so simple; his playing was now linked with his country's honor. He had been given a glorious mission, but he realized that it would also be an arduous one. He recalled what an official of the State Physical Culture and Sports Commission had said to the team before their departure:

"You are China's new generation in table tennis. You are going abroad to represent the people of your country. You must play with courage and determination and strive to win victory and glory for the motherland. Even when the score is against you, do not lose heart. You may not want that set, but your country does!"

These words had stuck in Chuang's mind, and he kept repeating them, savoring their meaning.

Far below the plane's wings, where factories poured forth white smoke and broad plains swept from horizon to horizon, the workers of China toiled. The commune members labored to wrest more cotton and grain from the soil. Under the guidance of the Communist Party and Chairman Mao, hundreds of millions of courageous and industrious people were forging ahead with unprecedented determination, raising high the red banner of Mao Tse-tung's thinking. The Great Leap Forward was in progress, and the new generation had to reflect the daring spirit of the people. Good-bye, beloved Peking! Good-bye, beloved motherland! We shall not fail your trust in us....

In England the people meeting the plane seemed somewhat disappointed at the sight of these young, unknown table tennis players.

Chuang Tse-tung was severely tested in a match at Oxford. He lost the first set to the British star, Bryan Merrett. Half-way through the second set, he was trailing dismally with the score 15-2 against him.

As he walked over to pick up the ball, a voice seemed to whisper: "Even if you don't want this set, your country does!" His heart leapt: We are the first sporting delegation to visit Britain since the founding of New China. Every success and every defeat affects the prestige of our country. I have no right to throw away a single point! He felt as if his people were standing at his shoulder, watching him with love and encouragement in their eyes. He forced himself to be calm, and one thought drove all others from his mind: I will catch up!

The match continued. Chuang Tse-tung had overcome his jangled nerves. Using top drives, he painstakingly lifted the ball over the net more than 20 times. At last an opportunity came, and he seized it to make a killing smash, winning the point. It required almost superhuman will power for a player of his fast-attacking style to persevere in this kind of play. That one point was a token of his devotion to his people and his sense of responsibility to his country. With a combination of caution and audacity, he slowly but surely made a comeback, eventually leveling the score at 19-19.

Perhaps Merrett had never met such a relentless adversary; he panicked and lost two points in succession. Chuang had won the set. In the deciding set, Chuang played with even greater determination and confidence. Powerless to stave off his attacks, Merrett went down under a hurricane of smashes.

During their tour of Britain, the young Chinese players performed splendidly, achieving five victories and one draw out of a total of six matches. This created something of a sensation throughout the British Isles. Overseas Chinese who flocked to the games were moved to tears by the successive victories of these youngsters. One old man said: "Watching you spirited, dynamic players is like seeing the motherland reborn. The Chinese were once looked on as the 'Sick Men of the East.' But now they have risen to their feet, and they are showing the world their inexhaustible vitality. This makes us proud!" As an expression of their love for their country, the overseas Chinese in the city of Birmingham presented the players with a large pennant bearing the words: "Your Prowess Awe the World."

Chuang was again deeply impressed with the great importance of his calling. Table tennis was much more than a game; it was a revolutionary task, a way of fighting for the revolution.

Think About It

- I. Review the reading. Decide how to respond to these questions:
 1. In what ways do Chuang's achievements bring glory to his nation?
 2. Does Chuang's life offer lessons to young Chinese who are not athletes? If so, what are they?

- II. Review the following list of values which are taught in the schools. Decide which ones are supported by the readings you have studied. Prove your answer by giving an example of the value as demonstrated by one of the Chinese heroes you have read about. Then indicate the title of the story and the page number on which the example is found. Make a chart like the one below.

Value	Example of the Value	Title of Story and Page Number
-------	----------------------	--------------------------------

Hard work	Chuang Tse-tung going to practice in spite of stormy weather	Chuang Tse-tung, page__
-----------	--	-------------------------

Helping others

Skillful work

Patriotism

Self-sacrifice

Inspiring others

Humility

Others:

- III. The three men you have studied as Chinese heroes represent the ideal. What do you think the "ideal" Chinese hero is like?
- IV. Think of an American who you consider to be a hero (no TV or comic book characters). What qualities do you admire in this person? How does your American hero compare to the Chinese hero?

Important People

Every country has important heroes. Students in schools study the lives and activities of these heroes. Some may have been in the government. Others may have been people the citizens looked up to. Knowing about these people helps us understand more about a country.

- I. You have read about three heroes in China: Mao Tse-tung, Lei Feng, and Chuang Tse-tung. In what ways were these three men alike? In what ways were they different? What is the main thing each will be remembered for? Write two or three paragraphs about the type of person a Chinese citizen tries to be. Tell how heroes such as these may help a citizen to remember what his or her duties to the country may be.
- II. A hero, a flag, and a pledge may be symbols to a citizen. Even a mythical character such as Uncle Sam may be a symbol. Make a list of American symbols. Decide what value or belief each symbol stands for. In what ways do national symbols help a person understand more about what he or she is expected to know about and do as a citizen? Write a short essay, several paragraphs, about American symbols. Or, make a collage, poster or chart showing these symbols.
- III. Do you know who some of the world leaders are? The Nobel Prizes honor persons from all over the world. The purpose of the prizes is to recognize outstanding persons who have contributed something to the people of the world. You might be interested in finding out who started the prizes and why and to find out who some of the winners have been. An almanac is the best place to look for lists of winners. Choose a winner or two to make a report on. Discuss in class what winners did. Try to decide whether or not the country the person was from was important. In what ways do national heroes differ from Nobel Prize winners?



TWO WOMEN TALK ABOUT THE PAST

Chia Ying-lan

My name is Chia Ying-lan. I am 53 years old. When I was 16 I married a peddler. I had no choice in the matter. Marriage was forced on me. My family was very poor and could not support me. The marriage was the only thing that they could arrange for me.

I had a daughter by this peddler, but I was very unhappy. He began smoking opium and spent more and more money on that. We had nothing for food. He would come home at night and beat me and my daughter.

Eventually my husband sold me and our daughter to an old man, Mr. Lin, to get money for his opium. Mr. Lin was very kind to me, especially after I gave birth to his son, but he soon died. I was alone with my children and had no means of support. It was about this time that my daughter died.

Life is better now. In the old days a woman needed a man for support. Here in Liuchuang I work with a production team and have an income. My son is a man. He is healthy and works hard, but he is already 25 and has not married. This is a sadness for me. If he does not marry, I will have no grandchild and the family will soon disappear.

Tu Fang-lan

I was born into a poor farming family. My father drank and gambled. We children had to gather roots and plants so that we would have something to eat. When I was young my feet were bound with long strips of cloth. Most women in China had this done to their feet. It was supposed to make us more beautiful, but it was quite painful to walk on bound feet. It was like someone pinching you very hard all the time.

At 16 I was married to a boy whose family was poorer than ours. I did not want to marry him, but it was arranged by my parents who felt they could no longer support me. I lived with my husband's family. There I was badly mistreated. There was never enough food to go around. I was forced to eat last. Often I would eat grass to kill my hunger pains. I gave birth to eight children, but four of them died.

Now I am married to a decent man. I often have stomach trouble because of my poor diet in the past, but I like the food here. The millet is good and so are the potatoes. My production team did not think that I was strong enough to work in the fields, but I am. I told them that I would go on working until I died. "Everything that a young girl can do, I can do. And I'll do it better," I said to them.



Reading 11

THREE WOMEN TALK ABOUT THE PRESENT

Ma Hung-tsai's wife - Age 25

I am married and have two children, a boy 7 and a girl 6. My husband and I work in the fields of the commune. I go to the fields after I have finished the household chores. My husband's grandmother looks after the children while I am out working. Sometimes my husband will help me with the housework. When there is a lot of work in the fields, my husband leaves the house at daybreak. In the winter, he stays at home until he has had breakfast, about seven o'clock. I come back to the house before my husband to fix dinner; then we eat, take a little nap, and return to the fields about two o'clock. Usually we get home about eight in the evening. We have supper and go to bed.

We have a private plot of about half an acre. We work in the plot on our days off or after work. Each year my husband and I discuss what should be grown in the plot. We discuss everything. Sometimes I give in, sometimes he gives in.

One time I kept a secret from my husband. I saved the money I earned the last year and bought my husband a bicycle. He was very surprised. He said that I should not have done it, but I could tell he was pleased.

Li Shang-wa - Age 16

This spring I left school. My grades were very good and I would like to have gone on studying. But my mother died and my father says he needs me at home. Most of my time now is spent caring for my brothers and sisters and managing the house for my father.

I always go to the movies when they are in Liuchuang. I love to read. I read different children's books. I like song and dance shows. Many times I go back to my school in order to sing and dance with my schoolmates.

Soon I will be able to work in the fields, or I will do whatever my brigade wants me to do. We who are young have a bright future ahead of us. I am not thinking of marriage now. I shall marry late. I'm too young to be able to think of love.

Li Huel-ying - Age 32

It is hard to convince the older people that women are truly equal to men. Old people are uncomfortable when they see men and women talking and joking. Grandfathers think that marriages should still be arranged. Some grandmothers think the woman should stay at home

instead of working in the fields. But the old people do not protest too much, for they understand that the law has changed the role of women.

I worked very hard to help the women of Liuchuang adjust to the new ways. The women in my group established a nursery for their children. The older women and pregnant women who are unable to work in the fields run the nursery.

We have helped women to be less shy about making decisions. Once, most women were unable to attend the team and brigade meetings. Therefore, it was the men who made the decisions. I suggested to the brigade committee that men should be required to stay at home with the children if the wife wanted to attend the nightly meetings. Now the husband and wife decide who should go to the meeting and who should keep the children.

We have also helped some of the older women who never went to school to read and write. Our little school taught women how to make shoes and clothes and to improve their tools. After lessons we would have discussions about whether men and women were really equal. The young ones were all on the side of equality and freedom. In the older families the men decide everything and their wives say, "We are just women. We cannot say anything."

THE MARRIAGE LAW OF THE PEOPLE'S REPUBLIC OF CHINA

Chapter One: General Principles

Article 1: The marriage system shall be based on free choice of partners and on equal rights for both sexes.

Chapter Two: Contracting of Marriage

Article 2: In order to marry, the man must be at least 20 years old and the woman must be at least 18 years old.

Article 3: Marriage shall be based on the willingness of the man and woman. No other person shall be able to force or prevent the marriage of a man and woman.

Chapter Three: Rights and Duties of Husband and Wife

Article 7: Husband and wife shall enjoy equal status in the home.

Article 10: Both husband and wife have equal rights in ownership and management of property.

Chapter Five: Divorce

Article 17: Divorce shall be granted when husband and wife both desire it. Divorce desired by only one of the married couple shall be settled by the people's court.

Article 18: A husband shall not apply for a divorce while his wife is pregnant. He may apply for divorce a year after the birth of the child.

Think About It

- I. Develop an outline with the title "The New Life of Women in China" with four main headings. Complete the outline by developing sub-topics to go under the main headings. For information, use the readings entitled: "Two Women Talk About the Past," "Three Women Talk About the Present," and "The Marriage Law of the People's Republic of China."

TITLE: THE NEW LIFE OF WOMEN IN CHINA

Main Headings

- A. Social changes in life of women
 - B. New economic power of women
 - C. Political rights of women
 - D. Education of women
- II. How do you think the women (especially the older women) feel about their lives? Do you think they support or oppose the revolution? Be ready to explain your answer.



Reading 12

FAMILY ROUTINE

Li Yang-ching - Age 29 - Housewife

My husband and I are in a production team which is assigned to work in the fields. The life of the people in Chiliying centers around work. The type of work changes as the seasons change, but we work year round. Here is how the year goes:

January and February: Mr. Li repairs the irrigation works, collects fuel, or does some other type of work. During these months he has time to complete major house repairs. I make clothes and shoes for the family.

March and April: Our team starts preparing the ground for planting. I till the soil in places where the tractors cannot go and work the manure into the soil. Others in my team begin planting.

May and June: Our team spends most of the day caring for the fields. I weed the fields which are planted in beans, wheat, millet, and potatoes.

July and August: Weeding continues. In August we begin harvesting the wheat. Harvest is the busiest time of the year.

September and October: Harvesting continues. Beans, millet, and potatoes are taken up. Some team members begin threshing the wheat. I am responsible for collecting the beans and potatoes.

November and December: There is not much to do in the fields. The women begin to spend more time at home. The men prepare the fields and work with the manure.

In the summer our day starts at 4:30 a.m. when my husband, the team leader, leaves to check on the workers and the daily assignments. I remain at home completing the household chores, which are cleaning house, feeding our animals, and making sure the children are off. Our eldest daughter goes to school, and the younger two boys stay in the commune nursery. At 7:30 my husband returns from the fields for breakfast. After we eat, we both go to the fields.

At 12:00 we come home for lunch, which is the main meal. Since this is the hottest part of the day, we relax or sleep until 3:30 or 4:00. After the lunch break we return to the fields and work until dark.

I feed the animals and prepare a light supper while my husband works on our private plot. We eat around 8:30 or 9:00. After I put the children to bed, my husband and I stay up doing light housework or just talking. There are usually two or three night meetings or activities a week that we have to attend.

In winter we sleep until 6:00 a.m. and we have a shorter lunch break. During the day, women often get together to talk and sew. Winter is the time of year we can visit one another.

We do have time off to use as we want. My husband has four rest days each month. I have six. During the harvest we do not use our rest days. We save them and use them later in the year.

Time is allowed to celebrate several festival days. The biggest festivals are New Year's Day and the spring festival. Festivals are times for getting together with friends and neighbors. We eat special foods and drink homemade wines. We visit the town of Chiliying about once a month to do some shopping or see an opera.

Most of what we eat is grown on the commune. The main food is millet, a tall grass with small seeds. Millet looks like wheat. Millet can be prepared as a porridge, bread, or fried in cakes or soups. Usually, fried vegetables are served with the millet dish. Wheat noodles with a vegetable sauce are also served frequently. Food is seasoned with chives, hot pepper, salt, onions, and garlic. We eat meat on special occasions. New Year's Day I always serve noodles filled with pork and goat meat. Meals are prepared on a charcoal stove.

I believe that women work more than men. Not only do we work in the fields, but we are responsible for keeping a clean home and raising children. My husband does help, but there are things that only a woman can do, such as cooking.

Think About It

- I. Make a chart showing the daily schedule of Li Yang-ching in the summer and the daily schedule in the winter. Show the time of day and the activity.

	Summer	Winter
Midnight		
2:00		
4:00		
6:00		
8:00		
10:00		
Noon		
2:00		
4:00		
6:00		
8:00		
10:00		

- II. Write a paragraph comparing the summer and winter activities of the family.



Members of the model boat-building group at Chikwang Middle School



Shopping for vegetables in Peking neighborhood market



In the children's section of a Nanking bookstore

Photos by China Features, Peking



PASSAGES OF LIFE

Childhood

Babies are wanted by almost every married couple. Mothers go back to work in their brigades soon after their children are born, but they are never far away. A mother returns to the nursery several times a day to nurse very young babies. They may nurse a child until he is two or three.

When a baby is seven or eight months old, he or she is given a thin cereal of millet, rice, and water. As the child grows, the cereal is made thicker, and noodles and steamed bread are added. By age three, a child gets bread with bean stuffing, eggs, and vegetables. This is when a youngster begins to learn to use chopsticks.

Boys and girls are treated much alike in their first six years. Generally, children grow up with many people around, and everyone watches to see that they do nothing to harm themselves. In the winter, children stay indoors playing on the kang (kong), or heated bed. The kang is the place they play, too, when it rains.

When seven, boys will begin to be taught field work. Perhaps they will be sent to gather wild grass for the pigs. Girls are expected to help with the housework. By ten years, a girl can help wash clothes and cook a meal. At this age, boys can fetch water using a carrying pole over their shoulders with a bucket balanced at each end.

Children are not easy to keep clean. They are washed in the morning and, if dirty, they may be scrubbed with river sand in the evening as well. Bedtime is about 8:30 in the summer and 8:00 in the winter.

Little girls play hopscotch and skip rope, singing counting songs: "One, two, two, one; one, two, three, three, two, one; one, two, three, four, four, three, two, one"; etc., and there is great excitement to see who can go the longest. They also dance around in rings, holding hands and singing. Their songs are likely to be about current events.

Girls and boys do not play together after age seven, except in school where teachers require them to do so. The moment the teacher's eye is off them, they split up and play separately. Boys of seven or so usually play with balls and hoops or play hopscotch. In winter they go sliding. They will sing, but they won't dance unless the teacher makes them.

Young Adults

Girls enter the adult world earlier than boys. By 12 or 13, they have stopped skipping and playing hopscotch. There is far less talking and joking with boys. Girls of 15 or so devote much of the day (if not in school) to housework. When 18, girls start their trousseaus whether they are engaged or not. They make shoes, clothes and bedcovers. At that age they also begin to help with the farmwork.

Adults expect boys to remain childish in their behavior well into their teens. They continue to play games--ball and ping-pong. On the more serious side, they start working in the fields.

Young people are discouraged from marrying too early. Young men are urged to wait until they are in their late twenties. Girls are usually a little younger. Couples sometimes meet because they are from the same production brigade. They work together in the field, and, as they fall in love, they tell each other. If their parents agree, they make their own arrangements to marry. Other couples from the same production brigade may be more shy. The boy likes the girl and she likes him, but they only gaze at each other. Marriages in such cases may be arranged by older friends who bring the couple together and arrange a wedding.

When a family has an older unmarried son, they may fear that he will become an old bachelor, giving them no grandchildren. In such cases, the family may ask friends or relatives in another brigade to help him meet a suitable girl. The girl they look for should be strong and healthy and willing to work. The girl in turn will be concerned with the young man's behavior. Her prospective husband should not be hot-tempered. Men who are known to be lazy have a very difficult time finding a wife.

The wedding is in the bridegroom's home. Relatives and friends come in large numbers. There is much to eat--wheat bread, buckwheat noodles, and cakes of "sticky millet." There should also be meat, wine, and spirits. If the family can afford it, there will be eight courses to eat. Every couple will have at least four courses.

The wedding ceremony begins with the guests seated around the couple, who stand in front of a table--the bride on the right and the groom on the left. Some wine, a dish of sweets, melon seeds, and cigarettes are on the table. The bride takes some flour and puts it in a porcelain bowl. They turn to their parents and bow low to them, and then they bow to the most elderly guests, and, finally, they bow to all the others.

Then the celebration starts. The couple is asked to tell how they fell in love. The boy and girl are embarrassed and urge each other to do the telling. Some of the guests begin to tease, saying, "We saw you walking very close down by the canal." Everyone jokes and tries to make the couple blush. The bride and groom exchange paper flowers, and the bride is asked to sing. Then everyone enters into the fun.

Old Age

When a man reaches 50, he starts getting his coffin ready. He buys good thick wood and asks a carpenter to build it. Once it is finished, it is stored in the brigade storeroom.

The great day in a man's life is his 60th birthday, for then everyone says that he has lived his full span of years. If he dies before 60, it is an unhappy death, but after 60 he can die happy. After 60 the next

celebration will be the 70th birthday, and then the 80th, and so on. Each occasion is a happy and honorable event.

Everyone's friends and relatives come to a 60th birthday party. The entire production brigade will be at a respected man's celebration. The first meal begins at ten o'clock in the morning and consists of noodles with meat gravy, pickles, and vegetables. The second meal is at four after everyone takes a nap. This meal is a big one of 13 courses with lots of meats and special dishes. The guests eat, drink, and make speeches, saying good things about the old man.

As a couple's children become adults and marry, the children set up their own households, but usually they continue to live nearby. This means that the old parents are usually consulted by their children on many decisions, such as spending some of the family income for a new bicycle or cart. The old parents also see their grandchildren often and may help take care of them. Everyone says that the worst fate that can befall a person is to die without children and grandchildren.

When an old person dies, his or her children put on white mourning clothes and go to tell all the relatives. Gifts of food and money are sent to the bereaved family. On the first day of the funeral, the mourners gather to weep and talk about the dead person. Special meals are prepared and eaten. Early the second day, the coffin is carried by four good friends to the grave. The eldest son heads the procession, holding a sign with the dead person's name. Relatives follow the coffin with gifts of food and wine for the departed's spirit. Everyone weeps as the dead person is buried.

Think About It

- I. Make a chart listing Chinese ways of doing things similar to American life and ways different from American life. Refer to the readings "Family Routine" and "Passages of Life." Show the similarities and differences between the two.
- II. Are there any clues in your reading that may help you understand why the people of Chiliying commune observe their very own special customs? If so, what are they?



Reading 14

CHILIYING: LOOKING AHEAD

Describing daily life in China is like taking a snapshot of runners competing in a track meet. The picture identifies the runners and tells us their position as they come around the track. Unlike a moving picture, however, our snapshot does not permit us to follow the action to the finish line.

Our study of Chiliying should have produced in our minds a mental "snapshot" of Chinese life in a rural commune. Like the photograph of the runners, our mental picture tells how the lives of the Chinese have been changing. But we can't follow the people of Chiliying to the finish line. How much more will the ways of farming change? Will the young people have new opportunities to continue with schooling beyond the primary grades? Can the women of Chiliying do more in their struggle for equality?

The most recent news in 1979--when this book was being printed--tells of great changes in China. Mao Tse-tung died in 1976 and China's new leaders--Premier Hua Kuo-feng (Hwa Gwo-fung) and Vice-Premier Teng Hsiao-ping (Dung Sheow-ping)--have adopted policies that open their country to the world. They are calling for rapid development. China now seems determined to become an industrial nation as quickly as possible. China is purchasing the latest types of machines in Europe, Japan and the United States. Peking promises to send thousands of Chinese students to foreign universities to study engineering, agricultural technology, or science. American tourists are going to China in ever-increasing numbers. The Chinese even signed a contract to bottle and sell Coca Cola.

Such ambitious programs will certainly change China's cities where the new factories will be located. Rural communities, like Chiliying, will change, too. China's new leaders, for example, have promised that more funds will be spent to expand agricultural production. This means that the farmers of Chiliying will probably have more machinery in their fields. Schools may be expanded, and some young people with education may leave the commune for skilled industrial jobs. Other young people from the commune may have a better chance than their parents had of attending a university. Yet, even with these prospects, Chiliying and other rural communes--the places where most Chinese live--probably won't change as fast as China's cities. Our "snapshot" of Chiliying, therefore, promises to be a good picture of life in China for some time to come.

Think about what you have learned. You have met the people of Chiliying and have discovered some of the things that influence their daily lives. You may recall, for example, that the land and the climate determine what kinds of crops may be produced at Chiliying. Do you also remember how the same women of the commune were influenced by their memories of the "bitter past"? Did you note how the lives of the young

people were shaped by the lessons that they were taught in school? If you noted these and other influences, you have done more than make a mental "snapshot" of Chilying. You have some clues as to why daily life in China has its own special flavor.

China is such an important part of our world that her people will almost certainly be in the news. Your studies about Chilying will be only one of many opportunities to learn about China and the Chinese people.

